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TIT-BITS IN THE BUDDHIST WORLD

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JAPAN AND CHINA

Japan watches the progress of events in China at the moment with the gravest concern, for she is conscious that one way or the other her interests are bound to be affected in the most vital manner.

Japan's policy in China is dictated by her requirements as an industrial nation. Deprived by nature of the more important of the raw materials for her factories, she has to depend for these essentials of her economic life upon China, especially Manchuria, while China's teeming millions provide her with a great market for the products of her mills. Self-interest alone, if not anything else, commands Japan to cultivate China's friendship and wish well for her struggles to set her house in order.

Japan Sympathetic with Nationalist Movement

It was, therefore, only natural that the rise and progress of the nationalist movement was watched by the Japanese people with a great deal of interest and sympathy, for the awakening of a nationalistic spirit is the first essential for China's reorganization. Its lamented leader, the late Dr. Sun Yatsen, lived several years in Japan off and on during his eventful career, making a large number of warm friends and admirers. While recognizing his shortcomings as a practical statesman, we always had faith in him as an honest and straightforward man of lofty principles. So when the Nationalist army started from Canton on its spectacular march toward the Yangtze Valley two years ago in its initial stage of success and particularly when it displayed a degree of discipline and efficiency unprecedented in the military history of China, the hopes of the liberal minded people in

* Delivered at the Institute of Politics, Williams College, Williamstown, Mass., U. S. A., August 7, 1928.

Japan rose high. We thought that a real start had for the first time been made in good earnest for the reunification of the country.

This hopeful view was voiced in the press throughout the country. And what is more remarkable, the Government then in office evinced a marked partiality to the Nationalist forces. So much so, indeed, that, notwithstanding the deplorable excesses committed by the Nationalist forces at Hankow and Kiukiang in January, 1927, the Japanese Government consistently refused to take any strong measures of armed protection for its nationals at any of the important points on the Yangtze. The result was the unfortunate incident at Nanking on March 24, 1927, when the Japanese Consulate was looted by the Nationalist troops under officers, and the members of the Consular staff and their family subjected to indescribable indignities. The houses of the Japanese residents in the city were also looted, and many of them were wounded.

A Turning Point

This marked a turning point in the sentiments of the Japanese people toward the Nationalist army. Successes seemed to have turned the heads of its officers and men, and owing also to the accession of a large number of ill-disciplined units after it reached the Yangtze, it was now evident that no longer any reliance could be placed upon Nationalist army concerning the protection of foreign life and property in China.

So when the Nationalist army began its march upon Peking last year, the newly appointed Tanaka Cabinet sent a few thousand troops to Shantung where about 20,000 Japanese reside at various points along the railway in which we retain an important interest. The Chinese pretend that this prevented the Nationalists from going to Peking last year. But the truth is that the Nationalist army was then short of ammunition and short of funds, and was not in any case prepared to push its way northward. So the despatch of the Japanese troops provided them with an opportune and welcome excuse for turning back upon Nanking. This fact is very well known in the Far East.

Tsinan Incident

When the Nationalist army obtained the required supply of arms and ammunition from a certain foreign source this spring, it at once resumed its march upon Peking. And the Japanese Government again took precautionary measures. The unfortunate clash at Tsinan occurred in this way. The first detachment of our troops, about 2,000 carried by the railway in successive batches, had reached Tsinan by March 1. They hastily threw up barricades to defend a portion of the foreign quarter, where all Japanese residents were gathered together. On the night of May 2, at the re-

quest of the Nationalist Commander-in-Chief, Gen. Chiang Kaishek, and on the strength of his assurances, these defense works were removed, and those living outside the defended area went back to their homes. This clearly indicates a sincere readiness on the part of the Japanese commander to cooperate with the Nationalist generals in the preservation of order. But the following morning at 9:30 o'clock, a Japanese store outside the foreign quarter was looted by Chinese soldiers, who fired on the Japanese troops sent to the rescue. This started a general mix-up, resulting in the massacre of fourteen Japanese residents, including women, in a most barbarous manner, besides the looting of 131 Japanese houses and infliction of indescribable insults upon a number of Japanese men and women in the sight of mocking crowds. In order to avoid the repetition of such deplorable incidents, the Japanese commander notified the Chinese military authorities of both the South and North to withdraw all their troops beyond the limits of twenty Chinese li (about seven miles) from Tsinan and from either side of the Shantung railway. There are now practically no Chinese soldiers in the area within these lines.

Precautionary Measure for Manchuria

Now such having unfortunately been our repeated experiences with the Nationalist army, when shortly afterward it became plain that a last fight between the Peking and Nanking armies was imminent in the plains of the metropolitan province, the Japanese Government was faced with the necessity of taking adequate steps for the protection of its nationals and the vast interests they possess in Manchuria. For this purpose, it issued a warning to the commanders of the two confronting armies to the effect that, if the Northern (Marshal Chang's) army retreated to Manchuria in a disorderly manner pursued by the Southern troops, both the pursued and pursuers would be disarmed by Japanese troops at Shanhaikwan. In order to enforce her declaration, Japan concentrated a military force of about 7,000 men in the Japanese town at Mukden. This warning had the desired effect. Marshal Chang Tsolin, though at first naturally resentful, had the wisdom to accept the inevitable and withdrew his army into Manchuria in good order, the Southern army being thereby enabled to enter Peking without any serious opposition. Thus without moving a single soldier outside the limits of the Japanese area of control and without shedding a drop of blood, Japan succeeded by her timely action in saving not only her nationals but the whole Manchurian population from the horrors of war.

This was a timely and necessary measure of precaution on the part of Japan, the wisdom and propriety of

which cannot be called in question by any fair-minded observer conversant with the realities of the situation. It is, therefore, no small surprise to me to find an intelligent Chinese of Dr. C. C. Wu's standing trying to misconstrue it into an attempt on our part to establish a protectorate over Manchuria. In view of this fact, it seems well to present to you a brief sketch of what Japan is doing in that part of China and what sort of position Japan occupies there in virtue of treaty stipulations.

Japan's Position and Activities in Manchuria

Japan, to start with, owns and operates a system of railways with a total mileage of about 700 miles, besides exercising indirect control over nearly 500 miles of Chinese lines serving as feeders. Along the 700 mile railway under direct Japanese control, there have sprung up thirteen prosperous cities, with municipal buildings, hotels, hospitals, educational institutions of various grades (including two universities), well-built streets and every other modern equipment. In many of these towns there have grown up a number of useful industries, especially bean oil mills, pottery and earthenware factories, collieries, iron works, glass factories, flour-mills, beet-sugar mills, and so forth. These enterprises are mostly undertaken by the South Manchuria Railway Company, whose shares are partly owned by the Imperial Government and partly by private individuals, and which operates all the Japanese lines in Manchuria. The total Japanese investments in Manchuria are estimated at two billion yen.

Apart from the railway and industrial enterprises, the South Manchuria Railway Company maintains splendidly equipped research institutes and experimental stations. By these means it has made very valuable contributions to the economic development of whole Manchuria. To cite a few illustrations, the improvement of the bean seeds has resulted in the increase of that valuable crop by 10 to 20 percent, while the oil content of the bean has been increased by more than ten percent. Another striking success achieved by Japanese experts is the crossing of the native Mongolian sheep with the Merino, the result of which now makes it possible to increase the wool production in Mongolia and Manchuria by 400 percent. Furthermore expert chemical researches have resulted in the introduction of new industries, such, for instance, as the beet-sugar industry, the manufacture of glass, the manufacture of porcelain and earthen ware, and various products from the bean and bean cake. You may be interested to know some of the last mentioned articles. They are soy and various sauces, soups, breakfast-foods, condensed milk, casein, cheese, salad material, crackers, macaroni, flour, confectionery, glycerin, enamels,

varnishes, butter and lard substitutes, edible oils, salad oils, water-proofing material, linoleum, paints, soap, celluloid, rubber substitutes, printing ink, lighting and lubricating oils, and even explosives.

Manchurian Territory under Japanese Control

The territory controlled by Japan under treaty sanction, is of considerable extent in length. But you will be surprised when I tell you that the total area of the so-called railway zone is very small, being a little over 100 square miles. Apart from this, Japan exercises administrative control over the Leased Territory of Kwantung, a small peninsula containing only 1,300 square miles. In these two areas Japan has the right of stationing an army of 15,000 men altogether, but in point of fact only one half that number is ordinarily stationed. This small military garrison, cooperating with a small force of police, maintains perfect peace and order in that bandit infested country, so that, apart from the leading foreign concessions like Shanghai, Manchuria is the most orderly and prosperous part of China. This fact is appreciated by nobody more effectively than by the Chinese. The population of the Japanese controlled area (1,400 square miles), which was 384,000 in 1905, increased by 1927 to 1,093,000 of which the Chinese numbered 894,000. With 780 people to the square mile, it is one of the most densely populated districts on the face of the earth.

When I was in Manchuria some weeks ago, I found the cities of Dairen and Port Arthur full of prominent Chinese refugees, among whom, consulting official records, I recognized two former Manchu princess, one ex-Premier, four ex-Cabinet Ministers, three ex-Tuchuns, two ex-Provincial Governors, and twenty generals of various armies. Even the notoriously anti-Japanese war lord of Kirin had sent down his No. 1 wife and family for safe keeping. The interesting thing about these notables was that they hailed from all parts of China, even from the provinces south of the Yangtze.

Population, Rice, and Trade

Another important consequence of the peace and order reigning in Manchuria owing to the presence of Japan there, is the extraordinary rush of immigrants during the past few years from North China, especially Shantung, where constant disturbances and increasing extortions, in addition to famines, have started a general treck into the peaceful and rich provinces of Manchuria. In 1926, their number was about half a million, but last year it increased to over a million. If this movement continues, as is very likely, the population of Manchuria (25,000,000 now) will be doubled in fifteen years. That means an enormous economic development in whole Manchuria in the near future, with tempting openings for financial opera-

tions and industrial undertakings on a large scale.

Another movement of considerable importance that is taking place in Manchuria, is the increasing production of rice. The Koreans first introduced it there nearly two centuries ago. The use of new seeds acclimatized in Hokkaido, the northernmost group of the Japanese islands, has recently given a fresh impetus to the cultivation of rice in Manchuria. Last year, 5,000,000 bushels of rice were exported to Japan. There being now nearly a million Koreans in various parts of Manchuria and because also their Chinese neighbours are coming more and more to engage in the cultivation of this cereal, Japan's food problem will probably be solved in Manchuria.

Such in brief is the work of development Japan is conducting in Manchuria. The twenty years of Japan's presence in Manchuria has witnessed a wonderful development in every way. This has been in no sphere more marked than in that of commerce. The foreign trade of Manchuria, which before the advent of Japan used chiefly to centre at Newchwang, amounted only to 16 million taels in 1903. In 1927 the total figure for Manchuria was 647½ million yen, chiefly passing through Dairen, which now ranks as the second port of foreign trade in China, being next to Shanghai. Manchuria with only 6 percent of China's total population contributes over 30 percent of her foreign trade.

Now with this background of basic facts in your minds you will be in a position easily to judge whether Japan was justified to take the military measure of protection which I have already described. In discussions of this kind, we get nowhere when we ignore, as too many Chinese writers do, the realities of the situation and concentrate ourselves upon mere generalities and abstract theories.

U. S. in Nicaragua—an Analogy

In this connection, it may be interesting to refresh your memory by quoting a remarkable statement of policy which one of America's foremost jurists and statesmen, I mean Mr. Charles E. Hughes, recently made at Princeton in relation to Nicaragua. He said: "We are there (Nicaragua) simply to aid them in obtaining free elections in order that they may have a sovereign and independent government. I mention that merely because I speak in a spirit of entire frankness. Now what is the real difficulty? The difficulty, if there is any, in any one of the American republics, is not any external aggression. It is an internal difficulty, if it exists at all. From time to time there arises a situation most deplorable and regrettable in which sovereignty is not at work, in which for a time in certain areas there is no government at all, in which for a time and within a certain limited

sphere there is no possibility of performing the functions of sovereignty and independence. Those are conditions that create the difficulty with which government breaks down and American citizens are in danger of their lives. Are we to stand by and see them killed, because a government in circumstances which it cannot control and for which it may not be responsible can no longer afford reasonable protection? I am not speaking of sporadic acts of violence, or of the rising of mobs, or of those distressing incidents which may occur in any country however well administered. I am speak ing of the occasions where government itself is unable to function for a time because of difficulties which confront it and which it is impossible for it to surmount. Now it is a principle of international law that in such a case a government is fully justified in taking action—I would call it interposition of a temporary character—for the purpose of protecting the lives and property of its nationals."

That is what your ex-Secretary of State, than whom a more judicious and well-balanced lawyer and statesman it is difficult to find in any country, has said about the right of the United States to protect the life and property of its citizens in a Latin-American republic. Now with the transposition of certain proper nouns, his remarks, as you may have noticed, apply exactly to Japan's case in China. If the United States is justified to take a course of action, which he calls interposition but which is practically the same as intervention, for the protection of its nationals in Nicaragua, you will agree with me when I say that Japan is justified a hundred times over to resort to similar action for the protection of her nationals numbering over a million (200,000 Japanese and 900,000 Koreans) and her vast interests in Manchuria.

China's Weakness and Duplicity

Dr. C. C. Wu further says that Japan's interests in Manchuria are economic, thereby maintaining that they are only economic and nothing else. This is an amazing statement for a Chinese statesman to make in view of the well-known historical facts which are responsible for Japan's presence in Manchuria. It was China's weakness and her statesmen's dishonesty which permitted Russia not only to build railways in Manchuria but to occupy the whole territory down to Port Arthur. Manchuria was all but a Russian province. Russia was not satisfied with Manchuria; she was reaching out her hands to the Korean peninsula. Japan could no longer stand still, for her acquiescene would have meant the surrender of her existence as an independent nation. So Japan single-handed took up the challenge, and by tremendous efforts saved herself and China from the clutches of the Northern Colossus. In view of

China's proved helplessness to guard her territory against hostile aggression, Japan inevitably had to shoulder the whole responsibility for looking after external danger. That is why Japan went to Manchuria and why she still finds it necessary to stay there for her national defense, until China convinces us of her determination to hold that territory against all comers.

Chinese may tell you, as Dr. C. C. Wu naively told his audience recently at Seattle, that saving a neighbour's land from depredation by highwaymen does not give you the right to erect a fence on his ground for the protection of your property. But that is exactly what China agreed to let Japan do in Manchuria by the treaty signed at Peking immediately after our war with Russia, the terms of which were since extended to ninety-nine years. Then again what would you think of your neighbour, if after you had ejected the dangerous interlopers from his ground at the cost of precious blood and treasure, you discovered that he had all the while been in secret collusion with them with the purpose of getting hold of your own property? That, Ladies and Gentlemen, was exactly what China did to us while we were engaged in our life and death struggle with Russia. China was then in secret alliance with our enemy against us. This ignominous treaty of alliance with Russia expressly directed against us, China had to produce at the time of the Washington conference. It was lucky for China that the existence of this treaty was not known to us at the time of our war with Russia, for if we had known it, it might have made some slight difference in the status of Manchuria, if not of some other parts of China as well.

To sum up, our position in Manchuria is essentially a defensive one. Apart from the treaty sanction, we cannot light-heartedly abandon our vital trust there so long as there exists possible danger of external aggression and so long as China continues feeble in defence and dubious in intention. If China wants to make our interests in Manchuria exclusively economic she has the remedy in her own hands; she has to prove her ability and determination to keep that country safe from any hostile designs. On this point there is no diversity of opinion among us irrespective of class or party. I have spokn frankly without any reservation, in the hope that there might be no room for misunderstanding with regard to our intentions about Manchuria.

Motosada Zumoto.

THE NEED FOR CONSTRUCTIVE CRITICISM

In these restless days, when we hear of Bolshevist plots, of cases of grave irreverence towards the Imperial House, of labour and school strikes, of married women running away with their paramours, and what not, nothing can be more sorely needed than a spirit of sound moral criticism. Now criticism, either in the realm of ethics, or the domain of art, or in any other branch of human activity, can only belong to either one of two kinds—constructive or destructive. Sound criticism must of course be of the former type since it should always be above mere fault-finding. The best critics in the field of literature and art, for instance, are not those who are ever anxious to point out the technical and other minor defects of the works they evaluate, but those who are eager to appreciate their excellence and to help convey their spirit to the reader.

In this age of parliamentary politics the Opposition as the critics of the Government cannot, perhaps, always afford to shut their eyes to the errors of policy by the powers-that-be. In fact, it is considered to be the duty of politicians out of office to minimize such mistakes on the part of the authorities by means of unflinching criticism, to try to win the confidence of the nation by contrasting those errors with their own ideals and plans, and so gradually pave the way for their return to power, in order that they may carry out their cherished policy to the best advantage. But even in this field of politics, when the Opposition begin to find fault with everything done by the Ministry, without seriously considering whether they would not themselves act likewise in a similar situation, then the impartial citizen frowns upon their conduct as betraying an unworthy desire for official power and prestige.

Ten capricious critics cannot make what a creative author, artist, or statesman achieves. In direct proportion to the ease with which one may destroy something, is the difficulty of constructing something else that can replace it to better advantage. A single mighty convulsion of the earth was sufficient to cause the destruction, by violent shaking and fire, of about two-thirds of the capital city of Japan, and of the lives of more than seventy thousand people. And after five years of indefatigable efforts for reconstruction Tōkyō has not yet fully recovered from the effects of the catastrophe. Returning to the field of politics for another example, I do not think that a bloody revolution can ever compensate, materially or morally, for the sacrifices of lives and property which it involves. How much more easily the end for which it is said to be carried out could be accomplished by reconciliation and compromise! Or take the case of a protracted factory dispute in which both Capital and Labour are fatigued and embittered to the top of their bent. John Galsworthy in his masterly play *Strife* puts the following words into the mouth of one of the characters Tench, secretary

of the tin plate works where a cataclysmic strike has just ended, addressing Harness, a Trade Union official, says with sudden excitement:

"D'you know, Sir,—these terms, they're the *very same* we drew up together, you and I, and put to both sides before the fight began? All this—all this—and—and what for?"

Rome was not built in a day. Nor was the Japanese Empire, with its principles of loyalty to the Emperor, patriotism, national unity, filial piety, mutual help in the family and society, martial valour in an emergency, and constant moral and intellectual progress. No such splendid structure could ever be "built in a day," or even in a single man's lifetime. It would be a mistake to imagine that Sakyamuni, even if he had been born among barbarians, could have by unaided efforts during his span of life on earth developed Buddhism into the elaborate system of religion and philosophy which it now is. Though it is true that by his attainment of Nirvana after six years of serene contemplation he laid the foundations of his faith, yet we must not forget the many schools of metaphysics against which he openly revolted, but which cannot fail to have exerted both a direct and an indirect influence upon his mind. We are also told that years after his death the metaphysical speculations that went on all around it began gradually to affect Buddhist thought, and that still later the Chinese and Japanese ideas of life and ethical conduct with which it came into contact have left unmistakable marks upon Mahayana Buddhism. The principles of Confucianism—a system of ethical and political philosophy with which Buddhism has so successfully joined hands here in Japan—were not laid down for the first time in China by its founder Confucius. The Books of Ancient Odes and Edicts (*Shi-King* and *Shoo-King*) which he edited abound in proofs to this effect. It is worthy of note, too, that Mencius, a disciple of Confucius' grandson, added the principle of "oughtness" or duty to the cardinal doctrines of Confucian ethics, such as mercy and filial piety, and that later scholars interpreted them in various ways, till the system has become completely acceptable to the Japanese nation. I shall say but little of Christianity, of whose history I am entirely ignorant, and so must content myself with reminding the reader of the pains taken by Mr. K. Uchimura in his articles in the *Japan Christian Intelligencer*, and by Prof. Nogami in the course of a recent lecture at Yokkaichi, to point out how the European and American Christianity of today differs from the original teachings of Jesus Christ. Now I do not wish here to express either my approval or disapproval of these changes. What I desire to make clear is the great amount of time and effort required before any system of religion, morality or philosophy can adapt itself to the needs and tendencies of a people or race.

In this sense I think it rather regrettable that we have all been negligent of the study of original Shintoism, the only native religion of Japan. For perhaps nothing can give us a better or more vivid idea of the natural tendencies and aspirations of our forefathers than

a careful study of Shintoism in the light of modern knowledge. Shintoism, as is well known, makes no pretence to philosophic depth or metaphysical flights, but it stands for physical and moral purity, simplicity in thought and the mode of living, and the realization of an earthly paradise. Are not these the very things most keenly needed in these days of imjurity, complexity, and earthly misery? And they are the very qualities and conditions which the best of Zen (*Dhyana*) masters teach their desciples to strive for. But failing the study of original Shintoism, a Japanese should at least read, learn, and carefully digest the Imperial Rescript on Education. Some twenty years ago I was agreeably interested to hear that the official translation of this Edict was used as a text in an American school. The principles of conduct which are so lucidly embodied which are those of that coherent system of practical ethics which the Japanese nation has found by experience the most conducive to its own well-being. Any attempt to make light of the more important of them in the eyes of the masses cannot be too severely condemned. And yet such attempts are being secretly but sedulously made by men and women who should know better. Some of these destructive and irresponsible critics will look upon the Imperial Family of Japan in precisely the same light as the families that ruled Germany, Russia, Austria-Hungary and Turkey before the European War—an attitude due to false analogy and ignorance of history, as Dr. Takakusu has pointed out in a recent *Young East* article. Others would impose proletarian dictatorship upon the nation in the name of justice and democracy, whereas nothing can be more in antagonism against the spirit of justice and democracy than dictatorship, no matter by whom it is exercised. The present system of administration, according to which a Ministry responsible directly to the Crown and indirectly to the people at large, actually governs the country in the name of the Emperor "with the people for the people," is not only in perfect accord with the spirit in which the Empire has been maintained, but also with the highest principles of democracy as recognized and approved in Europe and America.

There is still another class of subversive critics which aims its deadly darts at the sacred bonds of the family. According to them, young men and women are not morally bound to practise filial piety, because they did not come into this world of their own will. Parental affection, we are further told, is as instinctive as sexual love, and they who receive it have no reason to thank their parents for giving them birth and caring for them to gratify their own instincts! These critics interpret love generally, in the lowest terms, namely in the sense of amours, and on the newly imported idea that "Love is best" in human life, openly express admiration of men and women who desert their lawfully wedded consorts in pursuit of their paramours. On their theory most of our married people, who (according to them) were joined by their parents or other guardians with scant regard for their own preferences, have a perfect right to rebel

against the irrational convention, and to "spread their wings" and fly away without a word of warning to their unfortunate partners in life. Some go still further. Even if the marriage has been a happy one for the first few years, they hold that either party to it should be free to abrogate the contract at a moment's notice as soon as he or she finds that "a tenderer heart is near" or the ecstasy of wedlock is felt to be gone beyond all hope of recovery. For they consider loveless wedlock to be little short of criminal. Not that they are stonily indifferent to the sentiments of the weak foresaken ones, but they cannot sacrifice their own passion and happiness on the altar of custom and conventional morality, or for the sake of those with whom they have lived as husband and wife, or even of their own children.

Now, no amount of vituperation against men and women imbued with such "dangerous ideas" will be of much avail. The cases that appear in the daily press from time to time represent but a tithe of those that actually occur in the country. The offenders are already too numerous for effective segregation, though Dr. Takakusu is perhaps right in recommending the application of this method to the communists whose heinous plot was recently unearthed. On the other hand, much could undoubtedly be done by pointing out the false premises upon which their perilous conclusions are based. A child is not born into the world at its own asking, it is quite true; but equally true is it that its parents can no more *will* its birth. It comes here as the result of countless and complex causes over which neither child nor parents have any direct and effective control. In Buddhistic language one's birth is due to his kharma, or actions in the past—good, bad, or indifferent. And if the cares which the parents bestow upon the infant and the growing boy are given instinctively and without hope of any reward, is not the child bound to be the more grateful for them, and to endeavour to repay them tenfold when it can?

As for the present marriage system, it certainly leaves much to be desired, but there are already signs that it is being gradually reformed to suit new conditions. Parents and other guardians have learned by experience the wisdom of being less dictatorial in matters of this sort, and they pay more attention to the wishes of the young people than was customary in former days. Forced marriages have really been much less common than has generally been represented by self-appointed social reformers. In normal cases the prospective bride manages to make her wishes fairly clear to those about her, and only the most callous of parents and guardians will have the coolness to pay them no heed. They would therefore be ill justified in claiming utter irresponsibility in the matter of choice. And yet such is frequently the chief excuse offered by a woman who, after several years of wedlock, suddenly becomes bold enough to break loose from its bonds as fetters too humiliating for an educated and beautiful modern woman. And that, too, often after she has given birth to a number of children.

Common sense, however, generally and rightly turns a deaf

ear to such pleadings, because it discerns a more impulsive and less pardonable motive behind them. The fact is that she has merely been blinded by her illicit passion, when she is eloquently described as having been "awakened to her real self," "known true love for the first time in her life," and made up her mind to "live an intenser life" with a man in full sympathy with her misfortune. In so doing she is really jumping out of the frying pan into the fire. But second-rate journalism, when dealing with affairs of this sort, is often too eager for promptitude and sensationalism to stop to consider their moral effects on the younger generation. For a specimen of such irresponsible writing the reader may be referred to the September number of the *Fujin Gahō*, an illustrated monthly for women. It is to be deplored that the police censors, who keep a sharp lookout for communist articles in political and sociological publications, are excessively lenient towards women's periodicals, which have in recent years betrayed a subtly demoralizing tendency under the cloak of modernization.

Let us, however, look a little deeper into the causes of these despicable fashions of thought. We shall then find at the root of all this the undue consciousness of self as if it were the paramount factor in life. This consciousness has been erroneously represented by some as the prime secret of the present material civilization of the Occident. But as a matter of fact the best leaders of Europe and America in various fields of human activity have left us examples of noble self-sacrifice and social service. Individualism is far from being the most representative type of European thought, nor has it been interpreted here in Japan as it is done by its best exponents there. What those Japanese who have been affected with ultra-individualistic thought try to assert at any cost, is the minor ego, as the Buddhists call it, and not the greater ego, which can unite itself in divine sympathy with all humanity and commune with the very spirit of the universe. The imperative necessity of the present day is that they should be taught to distinguish the one clearly from the other. They will then realize to their shame that they had taken the baser part of their nature for their whole being, and will find out that self-sacrifice, diffidence, prudence, piety and other noble qualities which they had been misled into scorning, in reality constitute their better selves. They will learn to know true love from sexual passion, and to value the pleasure of duty above the pleasure of self-gratification. They will also find out for themselves how sacred are the relations between ruler and subject, parent and child, husband and wife; and why.

The greatest thing about Buddhism is that it reveals to us the very basic truths of life, builds all its principles solidly upon them, and shows us how, by following these principles, we may obtain the spiritual beatitude which we all ultimately crave.

M. G. MORI.

BUDDHIST RENAISANCE IN INDIA
II.

"Why We Lost India"

My last article under this heading published in the 'Young East' has evoked an amount of interest which I never thought it will and Buddhist friends and scholars of note have asked me to develop my ideas in a series of articles.

Before we launch on our efforts to bring about a Buddhist Renaissance in India, it is very necessary for us to know, why we lost India.

Being born and brought up in an Indian home in which Buddha and His Dhamma have been held in highest esteem, I could not understand why a faith at once so noble, inspiring, reasonable and uplifting should have lost its hold on the masses of India. Why they who so reverently study the mythical accounts of Rama and Krishna should have so altogether forgotten the charmingly sweet and simple life story of the Master, which for its purity and loftiness of character, its freshness, its enlightenment and sacrifices stands unrivalled in the annals of human history?

Various and many were the reasons that were given for this strange phenomenon. Friends ascribed it to the vandalism of the Northern Hordes, persecution of the vindictive rulers, selfishness of the Brahmans, the untiring efforts of Kumarila and Shanker. Obviously these reasons satisfied those who advanced them, but they carried no conviction to my spirit. Was Buddhism a thing of straw as to be wiped off from the land of its birth by such externeous causes? Not until I have read the history of this period and read through the travels of Chinese pilgrims that I could be satisfied. It is painful to record but truth must be told, that for the downfall of the Dhamma in India, none other than Buddhists themselves are responsible.

The Master and the immediate generations of his disciples left behind a great ministry, but those who followed them in their places were unworthy of His noble mission. Forgetting the uplifting and vitalizing message of freedom delivered by the Master these people became the keepers of traditions. They read the word of the sacred texts, but not the liberating message that they sought to convey. Thus they became the interpreters of the texts and not of the message. Cold and calculating traditionalists petrified the spirit of Dhamma and cared little for the consequences. According to them Buddha was the head of the order and came only for them, for there were flung open the gates of Nirvana and Arahatship, only they were the true Buddhists and a layman had only to pay

homage to the order,feed its members, build their temples and monasteries and endow them liberally.

The statues of the Lord, the sacred remains of His body and belongings and even His foot-prints were endowed with miraculous powers and the ignorant masses were exhorted by precept and example to derive benefit from them by making gifts before these statues and keeping the Bhikkus satisfied. Buddhism like Brahmanism became the close preserve of a class, which was selfish and did not interest itself with the world outside and remained unaffected by its woes and miseries. Just when the spirit of Dhamma was being so cruelly smothered in monasteries, it escaped although greatly weakened as the Mahayanist Dhamma. For a time its leaders held out the torch of enlightenment but this light from the very beginning shone through the mystic veil and as time passed on this veil became thicker and enveloped the light. All was enveloped in darkness, there was darkness within and darkness without.

So long before the northern Hordes swept over the fair face of India the rulers foresook Dhamma and became tools in the hands of the vindictive Brahmans. Long before Kumarila and Shanker began their task of revival, the spirit of Buddhism had ceased to throb. They could not kill Buddhism. They were not equal to it. They found only its body, buried it and won their sham victory.

Ganga Charan Lal.

LORD BUDDHA'S LIFE

IV

What is this that now I see
Lying prostrate on the ground?
While the birds sing joyously
all around.

This O prince before you now
Is by sickness smitten low,
Many are man's miseries
Here below.

Once I thought the earth so fair
Now I know that all is night,
Pain and sickness everywhere
Naught is bright.

—D. HUNT.

BUDDHISTIC SYMBOLISM

The "Zenrin Kushu," a well-known book among the lovers of the Chinese language and literature, contains countless gems of symbolistic expressions of life and nature. Lying in bed, being feverish and isolated about ten years ago, I was greatly consoled by these volumes sent as a present by my brother. The poetical expressions in these volumes are all beautiful in form and deep in sense. Only a single line in them gives us the true teaching of Buddhism in a nutshell, so that it was a great relief to me when I had just been allowed by the doctor to read a bit. With no exception whatever, all in this thesaurus of the Zen philosophy are from very well-known books in Chinese of Buddhism and Confucianism. As, strictly speaking, the Zen teaching is not to be translated into words, my attempt may be ludiculous to translate some lines into English, but I believe that our readers can dip into the substance of such lines as I am about to show, to get true diamonds hid in crusty letters.

Hills are hills
Water is water.

* * *

In Spring
Hills are green
And the water is blue.
Mountain flowers bloom
Wild birds twitter.

* * *

Without sowing in Spring
No fruits we reap in Autumn.

* * *

There is no gate in heaven,
No door on earth.

* * *

A sword to kill a man,
Also to help a man.

Fire seeks a dry spot,
Water runs on a wet soil.

* * *

Rain yesterday,
Fine to-day.

* * *

A nest knows wind,
A cave knows rain.

* * *

One does not know life
How does he know death?

* * *

It is to-day,
It is not to-morrow.

* * *

They hang a sheep's head,
And sell a dog's flesh.

* * *

One who gets poisoned
Knows the effect of poison.

* * *

Under a strong general
There is no weak soldier.

* * *

An iron cow
Has no bones.

* * *

One throws away a gem,
Plays with a fish's eye.

* * *

Seeing once is better than
hearing a thousand times.

* * *

The real value is unknown to
all the men in the world.

* * *

Comes with no possession
Goes the same.

* * *

The sun-face Buddha
The moon-face Buddha.

* * *

A flower blossoms,
Spring is come.

* * *

Once dead
Never one comes to life.

In the day time we see the sun,
At night we see the stars.

* * *

The stars in the sky
Water under the ground.

* * *

Ants can shake a pillar.

* * *

Can't help it if a lion is timid.

* * *

Pleasure in pains,
Pains in pleasure.

* * *

A frog don't mind the splash of water,
Nor a stag a wasp on the tip of its horn.

* * *

Evils never knock at the door of a prudent man.

* * *

The sky on head,
The ground under foot.

* * *

If willows are not green,
Flowers will not be red.

* * *

Buddha's doctrine is the same as King's law.

* * *

A moon prints on water,
Water prints the moon.

No fish in too clear water
No followers for too wise men.

* * *

A deer hunter does not see the mountain in which he runs.

* * *

I was poor last year, but not really poor.

My poverty this year is only its beginning.

* * *

If near, just hear. No inches afar.

Be it distant, it's 108,000 miles away.

* * *

No linen, no wheat from beans.

No pines, no camelias from a grass root.

* * *

Morning after morning, the sun rises in the east,
Night after night, the moon sets in the west.

* * *

There is a way
In the thorns in a wood.

* * *

To a little sparrow
A stork's ambition is not known.

—KANESADA HANAZONO.

LORD BUDDHA'S LIFE

V

What is this that draweth near,
And the weeping that I hear?
What lies there so cold and still
Answer Channa if you will?

It is death that now you see,
Thus ends life of misery,
All must die both high and low
Through the gates of death must go.

—D. HUNT.

OPENING OF Y. W. B. A. SUMMER HOUSE

Fortunate is one, who, living in a quiet abode removed far from the madding crowds, may hear Nature's great sermons morning and evening. This happiness the members and friends of the Young Women's Buddhist Association of Tokyo were privileged to enjoy during the summer last, as its summer house near the railway station of Gotemba at the foot of Mt. Fuji had been completed and opened in time. This retreat is by no means an imposing structure provided with modern conveniences and luxuries, but is spacious and comfortable enough to accommodate scores of lodgers at a time and meet their simple needs.

Bearing the name of Rakuzan So (literally, villa for enjoying the mountain), the retreat is a spot where one can enjoy the sight to the full of the magnificent and thought-inspiring Peerless Mountain and hold undisturbed communion with Nature.

Needless to say, great is the joy at seeing it standing of all of us who have conceived the plan of erecting the house and tirelessly worked for its realization. Our joy is all the greater, because in carrying through the work we have been given generous help and support by the elders and leaders, young men and women, officials and school-teachers, of the village of Tamaho, where the house is located. In return, it is our desire and hope to use the house as much as we can for the benefit of not only all these friends of ours but also of the neighbouring towns and villages.

The house having been opened for the first time this year and not having had much time for making preparations, we were unable to work out any elaborate plans in connection with its opening and enterprises to be undertaken and carried out at the house. In fact, more or less disappointment was in store for us, as some hitches occurred in our programme, such as the inability of certain prominent persons to come. In the circumstance, we were obliged to forgo an opening ceremony which we had promised ourselves to hold in a fitting manner. Nevertheless, after taking into consideration the sum total of the number of people we were able to attract to the house and what we were able to do at the house, we are glad to say that even though without an opening ceremony our felicitation for its opening was well expressed in a manner. Our only regret is that because we were unable to hold an opening ceremony we lost the opportunity of inviting and meeting priests of all the Buddhist temples in the Prefecture of Shizuoka, under the jurisdiction of which the house stands.

Enterprises we carried out last summer at the house may be classified under four heads: rest or recuperation, studying, local service and conference. In the domain of the first named enterprise, the house was able to do fairly well, having given much good time of rest and recreation to considerable numbers of working girls, students and members of Buddhist women's associations.

Among others, 150 working girls came from the Fuji Spinning Mills, 30 young men and women of Japanese parentage from Hawaii, teachers and students of the Nihon Joshi Senmon Gakko (Japan Women's College), Musashino Joshi Gakuin and Koto Jogakko (Musashino Girls' College and Higher School) and Kwanto Girls' Higher School, and members of several Buddhist Women's Associations.

As for studying, it was arranged for the benefit of local young women and members of the Y. W. B. A. by means of lectures. Lectures for local young women were given at one place only this year, the meeting for that purpose being held at Shuzenji, famous for its hot springs, for one week commencing on July 2, with thirty girls in service at the Arai Hotel as chief attendants and a number of young women of the resort as sharers. Besides lectures on Buddhism being given, they were taught in manual works and French method of embroidery, with a satisfactory result that a Y. W. B. A. was organized there when the lecture meeting was closed. At the summer house itself, lectures were given for three days beginning on August 6, the lecturers including Admiral Ao, Dr. Anesaki of the Imperial University of Tokyo, Dr. Takakusu Jr., of the Imperial University of Seoul and myself. Another series of lectures mostly on social problems were given for one week beginning on August 9. Among the lecturers on the occasion were H. E. Tokugoro Nakahashi, Minister of Commerce and Industry, Mr. Yusa, Director of the Vocation Bureau of the Home Office, the Rev. Dr. Benkyo Shiio, Prof. Abe of the Imperial University of Seoul, Prof. Takaya, of the Musashino Girls' College, who recently returned from a tour of inspection abroad, and Miss Shizuko Kawasaki, also a recent arrival from America, where she had studied at Columbia University. Entertainment was furnished in the form of singing of Buddhist hymns by Miss ,Naoko Sakurai daughter of the founder of this magazine, who is well known for her beautiful voice and mastery of technique. Besides, lectures on Buddhist idealism were given for advanced students by the Rev. Genmyo Hayashi of Numazu and lessons in French method of embroidery were given for the benefit of local young women.

With regard to what we call local service, by the term we mean service for the benefit of local people. For this purpose, it is our idea to hold meetings to give popular lectures, and to show magic lantern and movie pictures, dancing performances, musical entertainments and other clean amusements. At our summer house, we held popular lecture meetings for three evenings in August, when the well-known popular lecturer, Mr. Kijihiko Amano favoured us with his presence and speeches. The affair proved so attractive to the local people that the hall was filled to capacity every evening and on the fourth evening even after Mr. Amano left people continued to come, so that we were obliged to hold for them an extra meeting. We also gave entertainments for children of the village on two occasions, drawing large crowds of children and older folks.

It is the cause of much satisfaction to us that because we held such meetings and welcomed to

established between them and ourselves. We are hopeful of the future of our work at the Rakuzan So at Tamaho Mura and consider it interesting that in a Buddhist temple called Zenryu Ji near our summer retreat, a Japanese-French dictionary of Buddhist terms is being compiled under the auspices of the Maison Franco-Japonaise. It is not improbable that the name of Tamaho will become known throughout the world as a center of Buddhist culture.

As for the conference of Buddhist workers, which was held after September 1, a full report is reserved for a future issue. Meanwhile it is with a thankful heart that I report as above on the works done by the Y. W. B. A. of Tokyo at the first opening of its summer house at the foot of Mt. Fuji.

J. TAKAKUSU.

LORD BUDDHA'S LIFE

VI

Oh, fare thee well! Oh, fare thee well!
I now must leave my home
To seek the way that leads to peace
The Way of Truth alone.

My father, wife and little babe,
Must all forgotten be,
Until I find the Holy Path,
Of Immortality.

I know the Way is hard and long,
The goal I seek is far;
The spark divine within my heart
Shall be my guiding star.

—D. HUNT.

ANECDOTES OF SHINRAN'S FOLLOWERS

IV.

Rennyo, the Restorer

During the hundred years following the death of Shinran Shonin, his religion spread to some extent by the effort of his descendants, but after that, it began to wane on account of the lack of a central figure of enough activity. It was in 1415, when Hongwanji's fortune was at the very bottom of its decline, that Rennyo was born as a son of Zonnyo, the seventh Abbot of the Hongwanji Temple. When Rennyo grew old enough to take notice of his situation, he made up his mind to restore Shinran's religion to its former state of prosperity. Just as he had hoped, he accomplished the great work of revival by his strenuous effort which lasted till he died at the age of eighty-five. This is why he has been called, "Rennyo, the Restorer." If not for Rennyo, the religion of Shinran Shonin would not have become so popular and influential as we see it at the present time.

In his student days, Rennyo prosecuted his studies under difficulties. As he had not enough money to buy oil for lighting, he read holy scriptures in the evening by the light of burning wood in the hearth or the moonlight that shone into his room. He never neglected to read books even for a day so that their covers became worn out and had to be renewed several times.

Although in the midst of poverty, he always felt grateful towards Amida Nyorai, by whose grace he believed he was living. When he sat down to dinner, he used to say, "How happy I am to be able to take such a meal, while there are so many in the world who are starving" and expressed his heartfelt gratitude reciting Amida's Holy Name with clasped hands. He always instructed his family members and followers not to waste anything needed for every day life, because by doing so, one committed sacrilege. Once he found a piece of paper thrown away in the hallway. He picked it up and put it on his forehead with reverence, sighing, "How can they be so sinful as to waste blessing!"

When he succeeded his father to preside over the Hongwanji Temple as the eighth Abbot, he began to lead a very active life. Before long, Shinran's religion was revived. The revival was so rapid that the priests on Mount Hiyei got angry with Rennyo and attacked the Hongwanji Temple at Otani, Kyoto, and destroyed it. After that, Rennyo had no fixed place of worship and preaching. He went around the local districts out of the range of Mount our other lecture meetings officials and school teachers, young men and women and other people of the neighbouring villages, a very friendly relation has come to be

Hiyei's influence and spread Shinran's religion. It was received with great enthusiasm by the people as if they had met a rain in time of drought. In his later days he rebuilt the Hongwanji Temple at Yamashina, a suburb of Kyoto, and spent a quiet life in a retreat near it. It was one day while he was living there that he showed his feet to his sons and said, "Look at the marks on my feet. They were caused by the thongs of sandals while going from place to place for the revival movement of Shinran's religion. Now that my heart's desire has been achieved, I have nothing to regret."

V

Honko-bo's Self-Sacrifice

At the back of the little village of Yoshizaki which faces the stormy Japan Sea, there rises a hill clad with a forest. The summit of this hill is level and is covered with green grass where big mossy stones can be seen lying here and there which seem to have been once used for foundation stones of some big building. This was the place where Rennyo built a temple as the center of his revival movement in the northern provinces. Under an old pine tree near by, there stands a tombstone the inscription on which tells that it was erected in memory of Honko-bo, a disciple of Rennyo, who died a brave death for the sake of his religion.

Early in the summer of 1471, Renyo left his sojourning place in Otsu (a town on Lake Biwa, several miles from Kyoto) for the province of Echizen in order that he might spread Shinran's religion without arousing any anxiety among the priests on Mount Hiyei. He was received with such enthusiasm by the governor and the people of Echizen that in the autumn of the same year a temple was built on the hill at Yoshizaki, which commanded a very fine view and was also a convenient place to resort for the people of the provinces of Echizen and Kaga. Many houses were soon erected within and without the precincts of the temple by leading disciples. They thought that these houses might serve as sojourning places not only of their own but also of their followers, when they should come to listen to Rennyo's preachings. Before long, the summit of the hill where wild beasts had once roved at large, was turned into a small town crowded with people from far and near.

Three years later, one evening in the third month of 1474 a fire broke out in a house near the south gate of the temple. As water was not sufficiently available on the hill and moreover a strong wind was blowing, the fire raged fearfully and the temple, together with all the other houses in the precincts, were devoured by the flames. When the temple was ablaze, Rennyo looked back to his disciples and said, "I am sorry to see the temple destroyed by fire, but it can be set up again. It makes me rather

heart-breaking to think that I have committed an irreparable error. I left behind on my desk a precious volume of Kyogyo-shin-sho, autographed by the author, Shinran Shonin, to be reduced to ashes!" Then one of his disciples called Honko-bo appeared before Rennyo and said, "I will bring it out of the fire. So please don't worry about the book." Rennyo stopped him by grasping his sleeve as it was a very dangerous thing to do. But Honko-bo with determination on his face, broke away and dashed into the burning temple. Alas! he was never seen again. When the fire burned out and search was made by fellow-disciples, they found to their great grief that Honko-bo was lying dead with face downwards at the spot where his teacher's room was located. In removing his body, the book which Rennyo had left in the fire was found under it perfectly protected from the flames. Rennyo was greatly moved by Honko-bo's self-sacrifice, and buried him on the hill with a solemn ceremony attended by mourning crowds.

G. NAKAI.

LORD BUDDHA'S LIFE

VII.

O now I see the Holy Light!
Amida's face in vision bright,
For me is past death's bitter night
Evermore.

Now to nirvana's peace I go
Free from the chain of earth below
Where perfect Love and Wisdom flow
Evermore.

Nay, these are thoughts by Mara sown
I cannot leave mankind alone
To wander far from Truth's bright home
Evermore.

Back to the world of sin and pain
Gladly I turn my steps again,
Until I teach Amida's Name
Evermore.

—D. HUNT.

NOTES

THE IMPERIAL WEDDING

All Japan went wild with joy on September 28, because on that day the marriage of the nation's idol, H. H. Prince Chichibu, with Miss Setsuko Matsudaira took place in the Imperial Palace. The bride, who is twenty years of age, is the eldest daughter of Mr. Tsuneo Matsudaira, until recently Ambassador at Washington and at present Ambassador at the Court of St. James. Born in London and completing her education at an American school, she is symbolic of the young girlhood of Japan. On the other hand the Imperial bridegroom, who is brother of the Emperor and Heir Presumptive to the Throne, is a typical young Japanese very fond of sports and democratic in his behaviour and is extremely popular among his countrymen. To crown all, their marriage is generally believed to be the happy issue of romantic love. It was for these reasons that the Japanese, one and all, were so pleased at seeing them united in the bond of wedlock. May the happy couple live long and prosperously!

THE YEAR BOOK OF JAPANESE ART

Of various phases of Japanese civilization and culture, none has more interested the West than Japanese art. Many Western scholars and artists have made deep study of it and a considerable amount of literature has been written by them on the subject. But with regard to modern Japanese art, comparatively little information is available for foreigners because few books dealing with it have so far appeared in European languages. This has been a long and keenly felt want. We are glad to learn that it will shortly be filled by the publication of an Annual of Japanese Art by the Japanese National Committee for intellectual cooperation, which was formed in April, 1926, under the chairmanship of Dr. Saburo Yamada of the Tokyo Imperial University, as a section of the League of Nations Association of Japan. The book, which will be published in English about the end of October under the editorship of Dr. Seiichi Taki of the Tokyo Imperial University in collaboration with a few other authorities, will give an account of the events in the field of Art, during 1927, illustrated by photographs of the most significant works produced or exhibited that year and an exhaustive survey tracing the growth and tendencies of modern Japanese Art from the Meiji and Taisho periods (1868-1926) until the present day. The extent of the ground covered may be gathered by referring to the list of contents given below:—

I. Introduction.
II. National Treasures and Buildings under Protection.
III. Art Museums.
IV. Shōsōin Repository.
V. The Imperial Fine Arts Academy and Artists to the Imperial Household.
VI. Imperial Fine Arts Academy Exhibitions.
VII. Exhibitions held by the Institute of Japanese Art.
VIII. Nikakai Art Exhibitions.
IX. Other Exhibitions.

X. Exhibitions of Ancient Art.
XI. Exhibition of Famous Works of Art of the Meiji and Taishō Periods.
XII. Western Art Exhibitions.
XIII. New Buildings.
XIV. The Principal Schools and Institutes of Fine Art in Japan.
XV. Art Organizations.
XVI. Auction Sales of Works of Art.
XVII. Directory of Artists and Art Workers.
XVIII. The Study of Art in Japan.
XIX. Illustrated Catalogues of Exhibitions and Other Reproductions of Works of Art.
Appendix. A Review of Japanese Painting During the Meiji (1868-1912) and Taishō (1912-1926) Eras, by Prof. Seiichi Taki.

The volume will be in crown quarto and will consist of about 120 pages of English text and 113 pages of plates printed on fine art paper. Copies may be ordered through any bookseller, price being 11/6 net or 4 dollars.

WORK IN MEMORY OF BARONESS KUJO

No better work than that has just been taken up is conceivable to perpetuate the memory of the lamented Baroness Kujo, who with her gifted pen, noble personality and unshakable faith, did so much for the causes of literature, charity and Buddhism while she lived on this earth until her death in February last. The enterprise referred to is the establishment of a charity institute and has been undertaken by the Asoka Society, which was organized by her admirers and friends to carry on her work. It will be established in Saruye, Fukagawa Ward, one of the slum quarters of Tokyo and undertake four kinds of charity work—namely, medical treatment for the poor, taking care of children while their parents are at work, giving work to the unemployed and giving advice to people in trouble. It will do away with all forms of red tapeism, admitting without any troublesome procedure all who need any help. Construction work of the building for the institute was started in September on a lot of more than 1000 tsubo in area and is expected to be completed at the end of this year. It will be three stories high, built of ferro-concrete and the building area will be 450 tsubo. The cost is estimated at more than 200,000 yen.

PROFESSOR PETZOLD HONOURED

The ceremony of investing Prof. Bruno Petzold, the eminent German scholar of Buddhism, with the order of Daisozu by the Tendai Sect was held on the morning of September 30 in the Kwaneiji Temple at Uyeno, Tokyo. The Rev. Kyojun Omori, chief priest of the Asakusa Kwannon Temple, officiated. In the presence of H. E. German Ambassador Dr. Solf, Prince Tokugawa and many distinguished Buddhist scholars and priests, Prof. Petzold was presented with a kasaya (scarf) of golden brocade and a written order conferring the high rank upon him. Putting the scarf on his person, he burned incense before the image of Buddha enshrined in the temple and gave a speech fitting to the occasion. Subsequently a tea party was held in his honour in another room of the temple.

A FIXED WESAK

We are glad to note that Buddhists in England are doing very well, as evidenced by the steady growth of their organ journal *Buddhism In England.* We are particularly glad that the editor, Mr. A. C. March, has taken up for discussion the subject of Buddha's birthday, which was dealt with by Dr. J. Takakusu in the May issue of this journal. Mr. March writes:—

There is a movement on foot amongst Christians to fix a date for their Easter Festival. At present it is a movable feast, depending on the date of the phases of the moon.

A good deal of opposition is being made by several of the sects, and whether that opposition will be overcome and a fixed date be agreed upon cannot be said, at present. The matter is of no interest to non-Christian bodies, but we refer to the subject because we notice that a great festival is to be held in Japan to celebrate the 2,500th anniversary of the birth of the Lord Buddha. This is to take place on the 8th April, 1934.

It may be news to some of our readers to know that the Buddhists of the Mahayana School in Japan have a fixed date for their Wesak Festival, namely, 8th April. We, following the custom of the Theravada School, keep it on the day of the Full Moon of May, which, according to tradition, is the day on which the Blessed One was born into his last physical body, the day on which he attained Enlightenment, and the day on which he entered Parinirvana.

Wesak is, therefore, like the Christian Easter, a movable feast among us, although for a very different reason, of course. The Christian Easter festival is a pagan nature festival, a relic of Sabianism, and we can quite understand why the advanced sects of Christianity would welcome a definite decision to fix a date for their Festival of the Birth, Death and Resurrection of Jesus, so removing from it the last suspicion of paganism.

We have no such reason for fixing a definite date for Wesak, but it would certainly be symbolic of the Unity of Buddhism if we all celebrated Wesak on the same day. How the Mahayana arrived at their date we do not know, but we make the suggestion that the Theravada School should fall into line with the Mahayana, and fix the 8th day of April as the date of the Wesak Festival.

Whilst this is being done, let us also agree upon a date for the birth of the Buddha, fixing upon the year 566 B.C. as the accepted date of his birth, and commencing each New Year on the 8th April, so that the 2501st year would commence on the 8th day of April, 1934.

Some account of the proposed festival appears in the current "Young East" (May, 1928). We suggest that the "Young East" should throw open its columns to a discussion of the pros and cons of this proposal.

ENTERPRISE IN HONOR OF DR. TAKAKUSU

In honour of Dr. J. Takakusu, a great literary enterprise will shortly be launched by friends and pupils of the distinguished Buddhist scholar. As will be remembered, owing to age limit Dr. Takakusu retired last year from professorship in the Tokyo Im-

perial University. To commemorate his long and meritorious service, a host of his friends and pupils had been planning to undertake some fitting work. On September 26, Dr. Katsuji Fujioka, Dr. Taiken Kimura, Dr. Taiji Tokiwa, Dr. Makoto Nagai, Mr. Koyata Iwasaki, and several other prominent gentlemen met at the Imperial University Y. M. B. A. hall in Hongo for the purpose of discussing the matter, and unanimously decided on taking up the work of translating into Japanese the Pali version of the Nikaya Sutras with a view to dedicating it to Dr. Takakusu. In addition to commemoration of Dr. Takakusu's service in the Imperial University, the enterprise will also be taken up by way of expressing congratulations upon the completion of the publication of the Taisho edition of the Tripitaka, on which work Dr. Takakusu as editor laboured during the past five years.

The proposed Japanese translation of the Nikaya Sutras will be done by former pupils of Dr. Takakusu with Drs. Kimura, Tokiwa and Nagai as leaders. Funds needed for the publication of the translation, when it is completed, will be raised by contribution.

It may be noted by the way that the Nikaya Sutras are a collection of Buddha's sermons. Many passages in the sutras being extremely difficult for laymen to understand and there being Chinese translations only, the sutras have practically been closed books to the general public. A good Japanese translation of them will help greatly in popularizing Buddha's teachings among the Japanese. For this reason, if not for any other, the plan Dr. Takakusu's friends and pupils have decided on realizing is exceedingly welcome.

Jury System Inaugurated In Japan

On October 1 the jury system of trial, for which preparations had been in progress during the past ten years, was introduced into courts of Japan for the first time. It means extension of the people's rights and is therefore to be congratulated upon. It goes without saying that in adopting this system, Japan is following suit of civilzed countries of the West, but there is one important difference between the Western and Japanese systems. It is that while in the West the jury system is binding upon the law courts, in Japan, when the judiciary consider the counsel of jurors mistaken, judges have power to reorganize the jury.

On the day the system was inaugurated the Emperor paid a visit to the law courts in Tokyo to impress upon the nation the importance of the reform. The same day Premier Tanaka issued a statement to the nation, saying that the people would hereafter have the right to participate directly in the administration of justice and that this was a step forward in the governing of the country. The Premier further said:—

"We have all been looking forward to the introduction of the jury system, which takes place on October 1. The Emperor himself will visit the Supreme Court and inspect the proceedings under the method. His presence will remind the whole nation of its responsibility in helping to work out the new method of trial.

"The people of Japan have long participated in the legislative side of the government and have local autonomy. In addition to these two rights they now will participate in the judicial side. We may well be proud of the fact that we have thus become a constitutional people in every respect, but at the same time we must not forget the added responsibilities which the change places on each of us."

Japan Favoured With Rich Harvest

The weather was abnormal in Japan at the beginning of summer last, there being too much rain and the temperature being unusually low. Accordingly it was feared that the rice-crops of this year would be poor, and in consequence the price of the staple food of the people would rise, causing much distress among the poorer classes. In face of this, it is pleasant to note that according to a forecast made public by the Department of Agriculture and Forestry this year's rice crops are quite rich belieing the general expectation. The forecast, which has been made on the basis of authoritative reports of the conditions of rice-fields throughout Japan and is therefore reliable, says that thanks to improvement in weather towards the latter part of summer, rice plants grew well in many places, and though there are some places, where the crops will be poor, Japan as a whole is expected to have richer crops this year than of a normal year. During the past five years, the average amount of the crops obtained in this country was 57 million *koku* a year, but it is expected that this year's yield will reach 61 million *koku*. In Korea, however, the situation is not so good. About 17 million *koku* is the average amount of rice obtined in that part of the Empire in a normal year, but floods and drought did much damage to paddy fields in some distrits last summer, so that his year the crops will be shorter by three or four million *koku*. Formosa has not as yet reported, but it is thought that the crops will be normal.

TIT-BITS IN THE BUDDHIST WORLD

Mr. Blaringham, successor to Professor Sylvain Levi as director of the Maison Franco-Japonaise in Tokyo is expected to arrive in Japan early in October.

* * *

The authorities of the Shingon Sect have matured a plan to erect a building for the university belonging to it on Mt. Koya, where it has its headquarters. A design for the projected building has been completed by Dr. Takeda, Professor of Architecture in the Imperial University of Kyoto, to whom the work was entrusted. The estimated cost for the construction work is 390,000 yen. Upon approval by the general meeting of the sect to be held in October, it will immediately be started.

* * *

The Buddhist Association of the Prefecture of Shizuoka has adopted a plan to popularize Buddhism among the masses by way of com-

memorating the enthronement of the Emperor. With this object in view, a society has been newly organized with the Governor of the Prefecture as Honorary President and the Director of the Educational Department as President, while leading priests will be asked to become advisers. It is proposed to collect contributions at the rate of one sen per household throughout the prefecture and with the money so raised to establish branches at all the villages, where popular lectures on Buddhism will be regularly given.

* * *

The Koya University of the Shingon Sect has bought a complete set of the Thibetan Tripitaka from Lhassa through the good offices of Prince Karakan of Mongolia. The price paid for it was 12,000 yen.

* * *

Dr. J. Takakusu and Mrs. Toshiko Matsudaira have been elected President and Vice-President respectively of the Buddhist League of Temperance. Dr. Takakusu has already consented to accept the nomination.

* * *

A society is in existence in Tokyo, which is an organization of university graduates and students having close relations with the West Hongwanji Temple of Kyoto. Its membership has already reached 500 strong. Of the number 230 are graduates of the Imperial University of Tokyo and other universities, while the rest are students. About 50 members are priests, 60 professors and teachers, 13 Government officials, 15 journalists and 12 bankers and businessmen.

* * *

Under the promotion of the Rev. Mr. Sasaki, Rector of the Koinji Temple of Ichinomiya, Aichi Prefecture, an anti-nicotine association has been organized, its members pledging themselves to abstain from smoking.

* * *

A gravestone erected in memory of the late Rev. Daito Shimaji at Nishi Otani on Higashiyama Hill, Kyoto, was formally dedicated on September 16. It was erected with funds raised by contribution from among admirers and disciples of the lamented scholar.

* * *

A service in commemoration of the 1400th anniversary of Daruma Daishi (Bodhidharma), who is said to have introduced Buddhism to China from India, will be held by the Rinzai Sect on October 7 at its headquarters, the Sokokuji Temple in Kyoto.

* * *

Under the auspices of the Nippon Yusen Kaisha and the Thomas Cook travel agency, a Japanese tourist party was twice organized for a visit to places of Buddhist interest in India. A similar party is now under organization, the promoter this time being Mr. Kaju Nakamura, ex-M. P., President of an institute established in the interests of Japanese staying abroad. The party will be composed of about thirty persons, who will pay a subscription of roughly 2,500 yen each. They will leave for India in November or December and return in February or March next.

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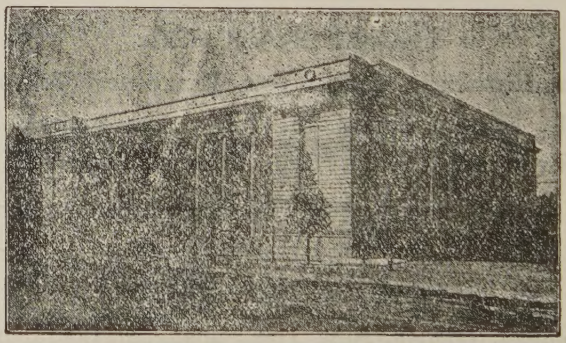

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